(27)

AN

EXPEDIENT

FOR THE

KING:

OR

King *Charls* his *Peace-Offering*, Sacrificed at the ALTAR of PEACE,

For a safe and well-grounded Peace, the welfare and happiness of all in generall, and every subject in particular, of this His Kingdom of *ENGLAND*.

Behold! all ye that passe by, stand stil, and see the wonderful Salvation of the LORD, which he hath wrought for the people of this Kingdom, by his servant *KING CHARLS*.

Blessed are the Peace-makers for they shal be called the children of God.

Aske of the King, and he shal give you
Not Stones, For Bread:
Nor Scorpions, For Fish.

Studyed and Published for the honour of the King, and his Posterity, and the Universall happiness of the whole Kingdom of *England*.

BY RICHARD FARRAR, Esq;

Printed in the Year, MDCXLVIII.

TO

The Kings moſt excellent Majeſty.

Moſt Gracious Soveraign,

IT is the ſaying of *Solomon* (the pen-man of the Holy Ghoſt, and the wiſeſt King that ever was) *Prov.* 21. 1. *The Kings heart is in the hand of the Lord, as the rivers of water; he turneth it whitherſoever he pleaſeth:* I, a poor deſpicable man, (deſpicable becauſe poor) do preſume, out of my ſincere loyal affection, and duty to Your Majeſty, and my earneſt deſire for the re-uniting of You with Your Parliament and Subjects of this Kingdom, to offer, or rather to ſacrifice, my weak Conceptions to Your gracious Acceptance or Refuſal. Sir, We are all in an Egyptian darkneſs, be You but pleaſed to cauſe the Sun-ſhine of your Mercy and Goodneſs to break out upon Your poor Subjects of this Kingdom, and there is great hope we may ſoon be delivered from this fearful Confuſion whereinto we are faln. For my own part, I beleeve, Your Majeſties not being conſcious of the miſery Your poor Subjects are in (in regard of the unkingly reſtraint You are for the preſent unhappily under) is the cauſe You cannot be ſo zealous, as otherwiſe you would, to redreſs it; and that your want of knowledg of the preſent conjuncture of Affairs is that which renders Your People ſo infinitely miſerable, that they are ready every minute to precipitate themſelves into the Gulf of Deſpair. It is ſaid of Almighty God, *There is mercy with him that he may be feared, and his mercy is over (or above) all his works:* And I beleeve (without leaſt flattery I ſpeak it) that there is abundance of Mercy and Bowels of Compaſſion with You, towards Your poor Subjects, that You may be both loved and feared; and that Your Mercy will ſhower it ſelf down

to the amazement & reproach of thoſe that ſeem not to beleeve it: Did I ſay, Your Mercy, yea and Your Juſtice alſo, even againſt Your ſelf, in the voluntary clouding of Your own Princely Royalty; and that Prince, who ſhadows his own Glory (meerly for the good of his Subjects) is a rare Pattern: And the firſt giver of ſo great an (unexampled) Example, muſt needs render himſelf glorious to all Poſterity.

Sir, in the firſt place, I preſume (with boldneſs enough I confeſs, yet will I not flatter you ſo much as to ſay, I beg Your Majeſties pardon for it) to remember you, that *Self-Denial* is the only way to happineſs, Temporal (here,) Eternal (hereafter:) and had it been but a little practiſed on all hands (by the three Eſtates of Parliament) at the beginning or budding forth of theſe unhappy differences, (although Malice it ſelf cannot but ſay, that Your Majeſty acted Your part, and the very Lepers of *Samaria* ſhall one day riſe up in Judgment againſt ſome and ſay, that that was a day of good tydings, and they ungratefully held their Peace, In Your aboliſhing of Monopolies, putting down the Star-Chamber, diſannulling the High Commiſſion Court, outing of Biſhops from the Houſe of Peers, Regulating the Councel Table, granting of Triennial Parliaments, and continuing of This, not to be diſſolved without the conſent of both Houſes;) Your Majeſty and Your People had not felt Gods heavy hand, as You and They have done for theſe ſeven years paſt, and yet do: but for me to preſume to tell Your Majeſty what *Self-Denial* is, were a moſt unpardonable offence: And, yet, for Your Majeſty to beleeve that this *Peace-Offering*, which You ſacrifice to the good and happineſs of Your People (in this ſad condition Your Majeſty is in, and the moſt miſerable one They are plunged into) can be happily begun without *Self-Denial* (on Your part firſt, and then all the Peoples part alſo) is (ſo far as I can apprehend in *Reaſon* and *Religion*) altogether unpoſſible: and by the ſequel of my diſcourſe I doubt not but to make good the Truth of it at the Full.

Sir, look into Your own heart, and ſee whether in former times You were not more Your own (or others who abuſed you) then Your Subjects univerſally: The word *Proprium* is of a neer relation, and I doubt whether it ſits not as cloſe to the hearts of Kings as of Subjects, which your Majeſty well knows is not compatible with *Self-Denial*. Sir, You are a great Monarch (true) yet You are but a *Steward (nomine & re)* a Steward of the great Houſe of the Common-wealth; and one day it ſhall be ſaid to You, as to the Steward

in

in the Goſpel, *(Redde Rationem)* Give an Account of thy Stewardſhip; And the Accounts of Kings are of a vaſt extent: Sir, You are a Sheepherd alſo, a Sheepherd of a great Flock, (our Saviour calls himſelf a Sheepherd, *the great Sheepherd of Iſrael,*) and he tells you, *a good Sheepherd will dye for his Sheep*; he did ſo: And S. *Paul*, *Phil.* 2. 5. ſpeaking of our Saviour Chriſt, and there deducing him from all eternity to time, hath theſe words; *Let this mind be in you, which was alſo in Chriſt Jeſus: Who being in the form of God, thought it not robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs: Wherefore God highly exalted him*, &c. And ſhal I doubt Your Majeſty will imitate our bleſſed Saviour in all you can? I doubt it not: He prayed for his perſecutors, (and taught us ſo to do); He forgave his enemies that crucified him even upon the Croſs [*Father, forgive them, they know not what they do*]; nay he dyed for them, [*who dyed*, ſaith the Apoſtle, *for the ſins of the whole World.*] You are not deſired (Sir) to dye out of the world, or to part with Your Soul, by a Sequeſtration of it from your body, (for then we were miſerable): Let the greateſt curſe, that ever fell on the head of any man, fall on that head that hath but ſuch a wiſh or thought in his heart. All you have to do or ſuffer, is but to part with a ſillable or two, from one ſingle word, a few letters cut off from that *Monſter*, as the People call it (although there hath been held out to them, for a long time, a more *Prodigious one*,) *PREROGATIVE*, a little paring off ſome ſuperfluous part of it, will prove *Balm* from *Gilead*, to heal the whole Nation of the moſt Epidemical diſeaſe that ever yet ſeized this poor dying Kingdom. Sir, I ſhall not need to court you, to what you are ſo willing, nor to inforce this argument, had I never ſo much Elocution, as God knows (and Your Majeſty doth find) I have none: I wiſh Your Majeſties People were all of my belief, concerning Your Mercy and Juſtice; I flatter not, (I wiſh the flattery of a Prince were high Treaſon, and ſo puniſhed,) and may my ſoul never enter into reſt, if I believe not that Your Majeſty will grant more (if more with Reaſon and Religion may be deſired) then I have too too audacionſly preſumed to preſs in my following Propoſitions.

Sir, It was ſaid in the beginning of this Parliament, (by M. *Pym*, if I miſtake not) that the Parliament would make You a glorious King,

and who knows whether your Majesty, when you were in the head of Your Army at *Edg Hill*, (or else where) had not some hopes to make Your self a glorious King? And I have been told, that this Army would have perswaded You, when time was, that they (also) would make You a glorious King.

Sir, You have failed in Your hopes, They in their promises; and who knows whether, what Your Majesty hoped and sought for, and They promised and performed not, may not yet be done another and a better way, if (at least) You will be pleased to take him for your guide (who hath hitherto so miraculously preserved you, and I hope ever wil.) I say (Sir) taking God for Your guide all may be made good, and may (yet) be brought to pass by Your self, not by fighting any more to the hazard of Your Royal Person, and the Persons of your Princely Issue, and of Your Nobility, and the destruction of Your loving Subjects; but by extending and really performing of those two God-like Acts, of *Mercy* and *Justice*, without partiality, to all Your People. And this is *Via Regia* indeed, and well becoming the Majesty of King *Charls*.

And now, Sir, behold how wonderful the ways of God are, (contrary to the ways of men) past finding out till himself discover them: You have long layen under the Cross, (restraint to a King is a great Cross, were there no more in it,) You are not free (I dare not say you are a Captive) and yet Your Person (with the power that God hath given You over Your self, and the Grace he hath endued you with to serve him must suddenly come forth to the redemption of Your Subjects out of their Captivity, (Captives in their native Country under their fellow Subjects) or they are lost, lost for ever.

In this Abyss of Exigency, no Expedient can be found to save Your People but the presence of Your sacred Person, armed with *Mercy* and *Justice* (*Mercy* and *Justice* to your People, and *Justice* against Your self) nor could You so easily do it (as I beleeve) had not God thus fitted, prepared, and qualified You by the *Cross*; whereby You have obtained a fellow-feeling of the miseries of Your Subjects: *David* said of himself, *It was well for me that I was afflicted.*

Great Sir, Let Your Engagements and Promises to Your People, for the time to come, (in Your perfecting of this blessed Peace) be like the Laws of the *Medes* and *Persians*, irrevocable.

And so God shall bless You and Your Posterity for ever: So much of good towards his People, so much of honor to himself no King ever had

had in his Power to act, as Your Majeſty now hath, by the ſaving of the effuſion of ſo much innocent blood, and perhaps the Kingdom from utter ruin. God, I doubt not, will give Your Maieſty a heart to make a right uſe of it.

And now, Sir, I will preſume to ſet down what Acts of Grace You were pleaſed to paſs this Parliament in *Anno.* 1640. &c.

First, Your Majeſty put down Monopolies.

Secondly, You put down the Star-Chamber.

Thirdly, You diſannulled the High Commiſſion Court.

Fourthly, You conſented to the outing of Biſhops from the Houſe of Peers.

Fiftly, You Regulated the Councell Table.

Sixthly, you granted the Trieniall Parliament.

Seventhly, You condeſcended to the continuation of this, until diſſolved by the conſent of both Houſes, &c.

This was the *Peace-Offering* Your Maieſty then ſacrificed for the good of your People.

May it pleaſe Your Majeſtie, as a ſecond Peace-Offering *to your People, to grant theſe following Propoſitions.*

1. THat you will not break any Priviledg of Parliament; and therefore it were fit that the particular Priviledges were ſet down, that ſo the King may not intrench upon them in the leaſt.

2. That your Maieſty wil not diminiſh or intrench upon the liberty of the Subiect, but hold your ſelf ſtrictly to the Laws of the Land.

3. That your Maieſty will not extend your Prerogative in the leaſt beyond the due bounds granted to your Predeceſſors, or to the prejudice of the Perſons of your Subiects, or the known Laws of the Land: To which end you deſire the particulars and extent of it to be ſet down, and agreed upon, that ſo you may the better perform it.

4. That you will grant nothing to any Perſon out of your Revenue, and this for your Poſterities ſake; that ſo by your own good husbandry, you may be the better inabled to reward thoſe you deſire.

5. That you will anſwer no Petition, for matter of profit, to any Peti-

Petitioner; but first that you will refer it to two Judges of the Law, to certifie you the legallity of it; and that no Subiect (or the Crown) be any way prejudiced by it; and if your Majesty be abused in it, the Judg to be highly punished, and if he dye before the discovery, his estate to satisfie it to the Crown.

6. That your Maiesty will protect the person of no Subject for debt, but only your menial servants, and yet not his Goods or Estates neither, but all things, except his person, to be liable to the Law.

7. That your Majesty will give no protection to any person for above 6. moneths; but not for their Goods or Estates at all.

8. That your Majesty will demolish all Forts and Castles the Parliament shall desire within the Kingdom of *England*.

9. That your Majesty ingage your self, That if you shall assist any forraign Prince, you shall do it out of your own purse and power, not constraining any Subiect, or pressing them any way, but what they shall willingly do of their own accord.

10. That your Majesty wil levy nothing by Tax, or any way, contrary to the known Laws of the Kingdom, but what shall be ordained by Act of Parliament.

11. That your Majesty will confirm the Charter of *London*, and all Corporations in the Kingdom that shall desire it, not prejudicial to the Universal good of the Kingdom.

12. That your Majesty will sit one day every Term [if you be in the Town] in every *Court of Justice*, at *Westminster*, and then to hear the Causes of poor men only, and to lay your severe Charge, that the Poor, the Widow, and the Fatherless have speedy Justice.

13. That your Majesty will pass an Act, That any Judg that shall be found guilty of Bribery, shall die for it, and his skin to be hanged over the Court for ever.

14. That your Majesty wil appoint a Judg in every Court, called the poor mans

mans Judg, a man esteemed to be an upright man, and your Maiesty to allow him 200. l. *per annum.*

15. That your Maiesty will appoint in each Court two Lawyers for the poor, who sue in *forma pauperis*, and your Maiesty to allow them 50. l. *per annum*, each Lawyer.

16. An Act, That every fifth Cause that shal be heard in any Court, shal be the poor mans Cause, and called on by the Judg for the poor man, that sues in *forma Pauperis*, and the party that is overthrown by the poor man shall have a fine set upon him for vexing the poor man; and if that the poor man be found a litigious fellow and malicious, he shall be punished as shall be thought fit.

17. That your Maiesty enact a severe Law against Adultery, and a high fine and punishment for whoredom.

18. That your Maiesty cause some order, way or means, by Act or otherwise, for a speedy ending of all suits against those wicked Dilemmaes of the Law, which are the ruin of thousands, and only the inriching of the Lawyers.

19. That the Commons in the Country, in every Parish, be sold, and the poor allowed it; for many are so poor, they can make no use of the Common.

20. That your Maiesty cause all Acts for the benefit of the Poor, to be put in execution, never more need, never more poor: And upon complaint made to your Maiesty, your Maiesty to redress it.

21. The Excise to be setled for the payment and satisfaction of all Interests, which it will abundantly do, in some years, if it be farmed out, and ordered as in *Holland*; [the particulars too large to express here] and no bread, smal-beer, flesh or fish, to have any Excise set on them, but to be highly advanced on Tobacco, Wines, Sugar, Spices, and all outlandish commodities, Gold and Silver lace, &c.

22. That Your Majesty promote the setting on foot the great and most necessary Trade of Fishing, as shall be thought best, by Corpora-

tion or otherwise by free Trade for all men; the imployment of People, breeding up of Mariners, &c. it cannot be imagined how much the Kingdom would be the better for it; often thought on, never set on foot.

23. An Act to be passed for the supply of all Poor, young and old, amongst whom how many thousands of maimed souldiers, and people made miserably poor by these Wars, on both sides; all to be taken care for in a way, or means, which shall be expressed; for the effecting of which the Kingdom shall be at as little Charge as now they are, and ever have been: and this shall be plainly manifested when occasion shall be too large to express here; which will be to the glory of God, the education of young Children, the maintenance of old decrepid people, and a provision for all and every poor man, woman or child in the Kingdom, though bedrid, blind, or lame; so as this course well observed, there shall not be a Beggar in the Kingdom of *England*: ——A pious Work.

24. That Your Majesty pass a stricter Act, then ever, for the putting down of Alehouses, through the whole Kingdom: one for ten that now is in and about this City, were too much; so numerous they are, that almost every third house in the Suburbs is an Alehouse, Victualing-house, Cooks house, or a Chandler that sells Beer and Ale, which ought to be regulated in a strict manner; so highly is God dishonored by it, the poorer sort undone, and so many thousand idle lusty fellows, and young wenches and boyes bred up in that way, and the most part of the mony gotten by deceit of measure.

25. That your Majesty pass an Act, that those that are not able to satisfie their Debts, their bodies not to be kept in prison, giving all they have to their Creditors (if less may not serve,) for if this be not done, besides the numberless number of men that now lie and starve in prisons, how many thousands (yea more) who have lived wel, and yet meerly by these Wars on both sides are utterly undone, not able to pay any thing? Shall they lie in a prison, and theirs starve or beg? If this Law be rightly enacted, no man shall deceive or cozen not one of twenty shall break, or be Bankrupts; or if they do, they shall gain nothing by it; nor shall any man (as many do) live in prison and not pay his Debts, if he be able, but his estate shall be sold: This Act, rightly ordered, is of a great

great benefit to the State, and ought to be done in *Reason* and *Religion*.

26. That all Fees of Lawyers and Phyſitians, Attorneys, Chirurgions, and all Fees of all Courts of Juſtice, be brought to a fit rate: It is a ſhame, yea and a ſin, that a Phyſitian and a Lawyer ſhould have ſuch great Fees.

27. That the Eſtates of all Subjects be liable to their Debts, none excepted: this is rational and religious.

28. An Act, that none of Your Majeſties Servants be choſen of the Houſe of Commons, nor no ſervant of a Lord, who takes wages of him.

29. An Act, that no Lord or Perſon of Honor, or other, ſhall write his Letters, or uſe any indirect means to procure any man to be a Member of the Houſe of Commons, but ſoly left to the Country; and if it ſhall be proved that any Member hath ſo tampered, by money or friends, upon diſcovery to be turned out of the Houſe.

30. That all the Kings Forreſts and Chaſes be ſo ordered, that the Poor ſuffer not, but that the King rather ſuffer himſelf for the good of the Poor.

31. That your Majeſties Ear ſhall always be open to hear any complaint, and to puniſh it, againſt any Officer that you have placed in Court, City, Country, &c.

32. That Your Majeſty paſs an Act, that henceforth Balletting boxes be uſed in both Houſes (as in the State of *Venice*,) the benefit great, the diſpatch ſudden; and little partiality will be then expreſſed, but every man will do as his conſcience informs him, without Fear, or for Favour.

33. An Act about Gaming, ſome moſt ſevere Act, for it is the Ruine of the Nobility, Gentry, and of the City: It is not hard to preſcribe a way to aboliſh it, ſo as that no man ſhall be prejudiced in his Eſtate; and if any ſhall break that Law, to be highly puniſhed, to bear

no office in this Kingdom: this may ſeem but of a ſmall conſequence, but it is upon due examination of a great conſequence; as the State ſhall approve, ſo a further diſcovery may be made, with the remedies and limits of Gaming.

34. An Act for the calling in, and nulling of all his Majeſties Declarations againſt both Houſes of Parliament, or any other perſon that hath offended or ſeemed to offend the King; as alſo a calling in, and nulling of all ſuch as the two Houſes have ſet forth againſt the King, or his Friends, as ſhall be agreed on in the Treaty.

35. That all things paſſed by the Seal, made by the Parliament, be ſet into a right order, yet ſo as the Honor of the Kings Majeſty be not touched upon to poſterity: This is a weighty matter, and requires the graveſt and wiſeſt heads in the Kingdom to ſettle; and yet it muſt of neceſſity be ſo, in regard of after-queſtions, I leave it to the Treaty.

36. That during the Treaty (which doubtleſs, if the People come with equal hearts to Peace, as the King doth upon theſe Reſolutions,) his Majeſty will take ſuch order, that none of his Party ſhal come within ſo many miles of the Court: or who ſo doth, ſhall be by his eſpecial licenſe, and knowledg given to the Parliament, and his Majeſty to anſwer for them, for the not diſturbing the Peace of the Treaty.

If your Majeſty ſhall be pleaſed to add or diminiſh (as you are free;) This is far from being by me intended other, then to ſhew the heads of ſo many neceſſary things, for the good of the *People*, which I conceive your Majeſty might confer upon your people according to *Reaſon* and *Religion*.

After

After these voluntary Offers of Your Majesty to Your People, or what You shall please to add, me seems it is very necessary for Your Majesty to make these Demands, and what other You shall be pleased.

1. TO be setled in all your Revenues.

2. To be invested in all your Customs.

3. The Tunnage and Poundage, formerly given to your Ancestors, and your self, to be continued, in liew whereof your *Majesty* wil maintain the narrow Seas from Pyrates, as the Custome was.

4. That the bestowing of all Honors and Offices, throughout the Kingdom, by Sea and Land; all that were formerly your Right, and never heretofore questioned in any Parliament since your Raign, be in your *Majesty*; and your *Majesty* to place and displace all persons that are in Office under you, either by Sea or Land, none excepted.

5. That the Court of Wards be again setled and regulated, if need be; or, if in the Treaty it be agreed otherwise, then to give 150000 l. *per annum*, in liew of it.

6. The titles of Honor, of what kind soever, your Majesty hath conferred on any person since the beginning of this Parliament, not to be disputed, but held good, for the Honor of your *Majesty*.

7. The naming of all Officers of *Ireland*, in the War for *Ireland*, if it be a War, to rest in your *Majesty*.

8. That all your *Majesties* friends, who have any way adhered to you in these Wars, or otherwise, to possess all their Estates, and no man to lose any part of it, though given away or disposed by Ordinance of Parliament.

9. That the Officers of your Majesties Army, and all the Souldiers Arrears be satisfied.

10. That the Publick Faith be satisfied.

11. That the disbursements for *Ireland*, made by the City, be satisfied to them.

12. That if your *Majesty* find a way or means of your own, not contrary to the Laws, nor opposing the *Subject*, whereby you can in 7 or 8 years redeem the Bishops Lands, and pay the interest, that the Lands be returned into *Your Majesties* hands, having first satisfied the Debt and Interest payd for them.

13. That for the *Queens Majesty*, care be taken for the setling of her Rights and Joyntures, and for the exercise of her Religion, as it ought in *Honor* and *Reason*.

14. That the Militia stand as it formerly did, before the beginning of these troubles, (without disputing,) and, if it be thought fit, to strengthen it in the hands of the Sheriffs, more for the Peoples safety, then advantage of the King.

Peroratio.

SIR,

ALL the world now sees that you are the Center of Peace. I therefore the most humble and most unworthy of all Your Majesties Servants and Subiects, having a long time, from my very soul, grieved the sad condition of your sacred Person, your Royal Consort, and most Princely and Numerous Issue, the sad and languishing Estate of your Maiesties three Kingdoms, the horrid and dayly bloodshed of your poor Subjects, perpetrated by their own hands, after some earnest prayers to Almighty God (from whom alone cometh every good and perfect gift) to enable me some way to express to your *Majesty* and the Kingdom, something which might, at least, point out the way to a happy Peace, and a perfect and right understanding between you and your People. It hath pleased God of his infinite goodness and mercy,

after

after ſome months ſtudy, to open unto me this door or entrance at leaſt for your Maieſty, if you are ſo pleaſed, to paſs through into the *Temple of Peace*; which Temple is only in your Maieſties power to build, and in the power of no mortal man beſides: your ſacred Majeſty muſt take the pains to lay the firſt and the laſt ſtone in this building; your ſelf muſt begin and perfect this great work: It is you alone that have found the Art of Oblivion, as well as you have the power to give an Act of the higheſt Oblivion, that was ever read of in the Annals of any *Monarch* whatſoever. Your Majeſties many Declarations to both Houſes of Parliament, and to your three Kingdoms, have ſo deeply ſeized my ſoul with belief, that I am confident, your Maieſty will not refuſe to do or offer any thing to your People, in your power, that may conduce to a ſafe and well-grounded Peace, ſo as that you are not in the leaſt prejudiced in what you are ſo great a Maſter of, *Reaſon*, and ſo great a Servant to, *Religion*; and for this poor Talent which God hath vouchſafed me, and which I here, with my ſelf, moſt humbly proſtrate at your Maieſties Feet. I hope you will not find, that in the leaſt, I have been ſo preſumptuous or proved my ſelf ſuch a Traytor to your *Reaſon* or *Religion*, as to have offered any violence, in the leaſt degree, to either of them; If your Maieſty, in the peruſal, ſhall find it ſo, I know, as an Angel of God, ſo is my Lord the King to diſcern good and bad. Therefore Thy *Lord*, Thy *God*, ſhall be with thee, and ſo ſhall he for ever pray, who is

Your Majeſties

Moſt humble and obedient

Subject and Servant

Richard Farrar.

THE KING'S COVENANT With His PEOPLE.

J *C. R.* Do here in the presence of the blessed Trinity [*God the Father, God the Son, and God the Holy Ghost,*] profess to all the world, without any Equivocation or mental Reservation, that I now do, and for ever will forget and forgive all kinds of offences against me, either in word or deed, committed by any of my Subjects of *England*, and contained in the Act of Oblivion; and this of my own free will and desire, I do, that all my People may see and behold the Candor of my Heart: and I do here bury in the grave of Oblivion, all things contained in the Act of Oblivion, in my soul not desiring to remember it, and vowing never to revenge it. So help me God, and the Contents of this holy Book: and this I confirm by the taking of the Sacrament.

TO

TO THE

RIGHT HONORABLE

THE

LORDS and COMMONS

Aſſembled in

PARLIAMENT.

The humble Petition of *Richard Farrar*, Eſq;

Sheweth,

THat (as an addition to his former *Expedient*, for the *Peace* and *Safety* of the *Kingdom*) he is very confident (by the mercy and goodneſs of God) he can expreſs ſomething more unto His Majeſty ſo convincing in *Reaſon* and *Religion*, whereby there may be a ſudden and unhoped for happy ſettlement of the Kingdom; and that (in a way unanſwerably *Rational* and *Religious*,) for the ſatisfaction of all Intereſts (whatſoever,) and of all men, (not wilfully and wickedly oppoſite to *Peace*,) who have any ſparke of *Reaſon* or *Religion* left in their hearts.

Your Petitioner doth, therefore, moſt humbly pray, that he may have free liberty from both Houſes of Parliament (upon the ſcore of his own abundant folly) to go to the *Iſle of Wight*, and there to preſent His Maieſty, in writing, with ſuch particulars as your Petitioner hath long ſince conceived and prepared, for the ſudden and happy ſetling of the Peace of this unhappy Kingdom; (without further ſhedding of innocent blood; which hourly cries up to Heaven for vengeance on all hands:) your Petitioner being more confident then formerly (if poſſible it may be) that he is capable (by the mercy of God, who he believes hath enabled him for this *Expedient*,) to anſwer any obiection, whatſoever, that His Majeſty ſhall be pleaſed to alleadg in oppoſition to what your Petitioner ſhall propound to him for a ſafe and well-grounded *Peace*.

And the Whole Kingdom, with your Petitioner, ſhal, as in duty they are bound, dayly pray, &c.

TO THE
RIGHT HONORABLE
THE
Lords and Commons
Assembled in
PARLIAMENT.

My Lords of the House of Peers, and you the Members of the Honorable House of Commons, the Representative Body of the Kingdom of *England*, since I have taken the boldness (as a Subject and Servant to His Majesty) to signifie to him what I conceive his duty to be in the setling, or towards the setling, of a safe and well grounded *Peace*; Give me leave, I humbly pray, to say thus much, at least, that the welfare and happiness of every Member of both Houses, as of the whole Kingdom, lies at the stake, either for good or ill, according as God shall move your hearts in the tender and speedy care of the Peace of this Kingdom: and this Peace you can neither well begin, nor happily end, but by following the example of His Majesty, (*Regis ad Exemplum, &c.*) in taking out and practising a true *Self-Denial*, of any the least private Interest of your own, either of Honor, Profit, or Revenge; making it subordinate to the publike good and welfare of the Kingdom, your Nurse and Mother, who expects a speedy accompt of you; at the present, she being wounded all over, from head to foot, weltring in her blood, ready to give up the ghost; as God doth likewise look for a strict accompt, and will do to all Eternity, of your true and faithful performance of your duty, for the instant Peace and quiet of the Kingdom: To this purpose you were chosen, for that end was your Call by God and Man, and nothing else, but that, ought to have been

been, from the beginning to the end, your care and ſtudy day and night; but how you have performed this truſt in your Endeavours, (and eight years ſitting) and what ſucceſs hath been, let the world, not I, Judg: This I am too ſure of; the neglect of many in attending their duty at the Houſes, in the beginning, as if they had not been called to any ſuch purpoſe, as to wait there daily, the diviſions amongſt the Members of both Houſes, from the firſt ſitting to this preſent time; and the abſenting of others (or worſe, the breaking out of the pale of Parliament, which ought on no terms to have been done,) hath been no ſmall cauſe of the Miſeries of this unhappy Kingdom, who hath been ſtill every way wounded by her own unnatural Children: Then, after that the great Eruptions, the differences of opinions in Church and State, the ſetting on foot of *Self-Intereſts* of ſeveral perſons, and thoſe not mean ones, neglecting the *Peace of the Kingdom*, as if it might have been had with whiſtling for, or at a beck; all theſe put together, were no ſmall addition to our common Calamities: Add to this, the Reproach caſt upon Soveraignty, the promulgation of contentions and ſtrifes, the proſecution of it to a War, and ſo an engaging of the whole Kingdom on both ſides, in it; the taking of a Covenant, not of love I fear, to the extirpation of that Church-Government, that had been ſo long ſetled by ſo many Acts of former Parliaments, and the inducing of a new Government, more different in name then in eſſence, and truly, if rightly examined, ſcarcely differing much in either, at leaſt, not worthy the making of ſuch bloody differences as have been about it, & al this without any good ſucceſs to the Kingdom, or content to many of your own particular Members, who have varyed, many of them, even from the Covenant they once took, for what ends or Intereſts I know not. I cannot forget to put you in mind, or remember you alſo, the ſeveral Deſigns of the *Army*, and the *Grandees* thereof, under the *Earl of Eſſex*, though they were put to a nonplus in it; nor of the backwardneſs to make Peace, when it might have been, nor of thoſe whoſe Counſels modelled the new Army, which yet for all their ſucceſſes, (ſucceſſes, I confeſs, many, great, and high,) had they made right uſe of them for the ſettlement of the King and Kingdom as they might, as they ought to have done; who yet not 18. moneths ſince, when the *Army* was at *Newmarket*, it was a queſtion, whether they ſhould have been an Army, or no Army, kept a foot, or disbanded: Nor can I omit their rule again, if not upon the head, yet at leaſt upon the ſhoulders, both of *King*, *Parliament*, *City*, and *Kingdom*; what Deſigns

on all ſides, and to what ends, or how the poor Kingdom hath been ſhaken with this long, and yet terrible Earthquake, through *Self-Intereſts* and Diviſions, I preſs not, but this I muſt ſay, If Deſigns were well meant, and for the good of the Kingdom, (as I hope they were) there was no bleſſing went along with them, for they have not ſo well ſucceeded, as was by ſome hoped, and by all wiſhed for: And then thoſe yet unhappy Votes, of no Addreſſes to nor from His Maieſty; which I fear God Almighty is not well pleaſed with, or rather highly offended at. God never denyed Addreſſes to him from the greateſt Sinner (had he come with true repentance:) to *Cain* himſelf, God ſays, *If thou doſt well, ſhalt thou not be accepted? &c.* and how amazed would the ſoul of any man be, (unleſs he were ſeared up by a total hardneſs of heart,) if God ſhould from Heaven tell him, *Pray not to me, come not to me with your Addreſſes, I will not hear you, I will ſhut my ears, and be deaf to your Prayers!* But we all know the contrary of God: *At what time ſoever the Wicked man forſaketh his Wickedneſs, &c.* and who knows whether the ſcales may not turn, [*Let not him boaſt that puts on his armor, &c.*] And then if Addreſſes were ſought and refuſed; and that the King ſhould ſay, *Did you not hate me, and expell me out of my Fathers houſe? How is that you come to me now in the time of your Tribulation;* as *Jephta* did to the men of *Gilead,*) might not this ſeem to be a juſt Reproach? or as God in the ſame Book, *Go to the Gods whom you have ſerved:* Remember what *Solomon* ſays, *The Wrath of a King is as Meſſengers of Death; but a wiſe man will pacifie it:* And in another place, *The Kings Wrath is as the roaring of a Lyon, but his Favour as the dew upon the graſs.* For your own ſakes; for this bleeding Kingdoms ſake, proceed to a ſudden *Perſonal Treaty* with His *Majeſty*: God treats with his greateſt Enemies; nay he invites them continually, hourly, and minutely in their conſciences, and cries, *Return, O Shulamite, Return, Return!* And again, *How oft would I, and ye would not, O yet, if in this thy day, &c.*

The ſum of all is, (and let it never be ſum'd up) what is paſt (for actions cannot be recalled,) ſuch offences or ſins againſt God or man, may be repented, not repealed; but a wilful continuance in ſuch horrid and bloody wars, as theſe are, and not to ſeek and endeavour Peace by all fair means in the world, would prove but a ſad ſtory to this age, and to poſterity. I hope better things on your part; and my poor aime is, that all things amiſs between *King* and *Parliament* (for who

can

can free himſelf from guilt?) be from henceforth forgottten, forgiven, and amended on all ſides, and that by a true and perfect (not counterfeit) Love and Union; to which end I publiſhed my poor *Expedient for Peace and Safety*, in Print, (and I would to God it had an Impreſſion on all thoſe who are oppoſite to Peace, if there be any ſuch;) which although for the preſent it be laid aſide, (as not worthy a thought) muſt and ſhall (if ever a Peace conclude it, and the all-devouring Sword conſume us not totally) be made uſe of. Let the Honorable Houſes look, in *Reaſon* and *Religion*, what they can expect more from the King then he doth, if he will do them, as I am confident he will, in theſe Propoſitions preceding: can you demand more for the good of the Subject, he will do it; he that will do ſo much, will refuſe nothing in *Reaſon* and *Religion*, and beyond theſe I know theſe Honorable Houſes will not demand; the honor, and reſtoring of the King, how many of your ſelves have fought for, and for the ſafety of the Kingdom, Priviledges of Parliament, and liberty of the Subject, all have profeſt, vowed it, covenanted it, ſworn it; hold to that, the work is done, (the King doing his part, (as doubtleſs he will, and I take it for granted,) turn the Tables, (as the Proverb is) and let the Kings Game be yours, yours his, and then in Gods Name, act according to *Reaſon* and *Religion*: Remember the Golden Rule, [*Whatſoever you would that men ſhould do unto you, do that unto them:*] and I am confident the King ſhall be glorious, your ſelves and the Kingdom happy; and for me, poor wretch, I know you wil cenſure no worſe of me, then that I am an earneſt deſirer and hunter after Peace, and the publike good, and ſo he will live and die, who is

My Lords,

Yours, and the moſt

humble Servant of

the KINGDOM,

Richard Farrar.

TO THE

SYNOD

OR THE

Assembly of Divines

AT

WESTMINSTER;

AND

To all the Clergy of the Kingdom of *ENGLAND.*

SInce I have presumed to speak to his *Majesty*, the two Honorable Houses of Parliament, and the Army, why should I spare to say something to you, O you sons of *Levi!* You that take liberty to tell all men of their faults, why should not you be told of your own? Sure I am you have as much need (if not more) to be put in mind of *Self-Denial*, as any profession whatever; and it had been happy for this poor unhappy Kingdom, if you, who profess your selves our shepherds, had practised it a little better then you have hitherto done: The Accompt that you of the Clergy of this Kingdom (for I exempt neither side) are to give to God Almighty at the great day, will, I fear, lie heavy

heavy on you: For, ſure I am, had you been (what you would have the world eſteem you) the Embaſſadors of Jeſus Chriſt, and his Miniſters, you would never have added ſo much oyl to this flame, as you have done; but on the contrary, you would have brought the cold water of patience, humility, love and meekneſs (on all hands) to have quenced it: And this our Saviour (and your Maſter, as you call him) taught you, and all the world: How the Clergy of this Kingdom behaved themſelves towards God and the Kingdom, in their duty to both, before the beginning of this Parliament, I leave to God and the world to judg; but how unanſwerably, diametrically contrary to the example and precepts of our Saviour, you have demeaned your ſelves, both in the Pulpit, and in the Preſs, ſince theſe unhappy differences between the King and Parliament; and how great Incendiaries and fomenters you have been, needs no witneſs to teſtifie: Had the Clergy on the Kings part, and the Clergy on the Parliaments part, plainly and truly (without fear or flattery) told both of them the danger and the devilliſhneſs of a War, both for ſoul and body, the wickedneſs and unlawfulneſs of it (on both ſides,) and perſwaded them both, to love, meekneſs, and forbearing one another, told the King his own, and the Parliament theirs, and yet nothing but truth neither (according to the Word of God;) I doubt whether it had ever come to a War at all; I am ſure they would never have been ſo forward on either ſide, as they were; The truth is, (I ſpeak to the hearts of all honeſt men) the Clergy on both ſides (had they been of the mind of Chriſt and his Apoſtles) ſhould have preached againſt it, printed againſt it; and if that would not have ſerved the turn, ſhould have denyed both King and People the Sacrament of the Lords Supper; (for with what conſciences could either ſide give or take it, in the fury and rage of Blood and War, wherein they were hourly engaged: (I underſtand it not:) And if that would not have prevailed, they ſhould not have afforded the Word, nor their Prayers in Publick, if they had continued ſtill to perſiſt in Bloody Deſigns and Self-Intereſts: and had you of the Clergy proceeded thus far, you had done but your duty to God, the King, and the People; and I am confident both ſides would have ſtood at a gaze, and not have been ſo forward, as they were, perhaps not at all proceeded to paſs through ſuch a Sea of blood, as they have done: and how many of both ſides have periſhed in that red Sea, from this world at the beſt, (I judg not of the next!) But was this courſe taken by you (or if by ſome, for I tax not all) yet I never heard of any; O no,

wo is me, in ſtead of imitating our Saviour in theſe three particulars, which all good Chriſtians muſt imitate him in, in his *Life*, in his *Love*, and in his *Doctrine*, (all of them imitated ſtrictly by the Apoſtles.)

I ſay, in all theſe three, the Clergy (generally to our view) have oppoſed our Saviour Chriſt in a ſtrange manner.

Firſt, in his *Life*, that was poverty and contempt, all along, from the Cradle to the Croſs; Yours as full of Glory, Jollity, and Honor, as you can advance it. Secondly, in his *Love*; he was all *Love*, he preached it, he practiſed it; *My Peace I leave with you*: That was Chriſts Legacy; How well have you diſpoſed of it? or what executors are you of this his laſt Will and Teſtament? He abrogates the old Law in that particular, where it was ſaid of old, *An eye for an eye, and a tooth for a tooth &c. But I ſay unto you, it ſhall be ſo no more: You ſhall love your enemies, &c.* And *behold I bring you a new Commandment, that you love one another.* This was ſpoken to all the world of Beleevers; much more to you, who profeſs to be the Embaſſadors of Chriſt, as you do: You take Texts out of the Old Teſtament in oppoſition to Chriſt, [*Curſe ye Meroſh,*] and you incourage to fight, and cry, The Cauſe is good, it is Gods; (I ſpeak to both ſides,) yea and you conjure the people to fight in the name of the Lord, tell them they are Martyrs, they cannot miſs Heaven, if they dye for the Cauſe; (ſuch Martyrdom God deliver me from:) The Conſcience, not the Cauſe, makes a Martyr; and if that be not purged by the blood of Chriſt, in true Faith and Repentance, though a man ſuffers Martyrdom for Chriſt, he is no Martyr: He whom God calls to be a Martyr, he fits him firſt, and makes him a Martyr to the world, in crucifying the luſts of it and ſure, men that fight for power, though Kings, or Subjects for Priviledges & Liberty, are not ſo wel ſeaſoned with *Self-Denial*, as is requiſite to make a Martyr: And for the *Doctrine* of Chriſt, it was *humility, Learn of me, for I am humble & meek*: O God! have you of the Clergy practiſed this humility and meekneſs? Nay, have you not boldly, to the world, expreſt the contrary in moſt of your converſations? Had there been a Paſſe in your tongues, (your tongues ſet on fire from hell, as the Apoſtle ſpeaks) and in your hands, this Kingdom had been happy: *Ye take too much upon you, ye ſons of Levi*; Did I ſay you do? You ever did, and you will do, till the time come that *Malachi* the Prophet ſpeaks of, (I hope) neerer at hand then you beleeve; were you true Prophets, you would tremble at the Text, and by the Spirit of Propheſie diſcern the time: *Malachi* 3. 3.

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He ſhall ſit as a refiner, and purifier of Silver; and he ſhall purifie the ſons of *Levi*: And doubtleſs, that is not the *Reformation* that you pretend to; you do but take up the Stone, and turn the other ſide. It is you that have put us all in a flame; your Tribe hath done, and doth it all the world over: Is there any evil in a Kingdom, or rather this great evil in this Kingdom, and have not you done it? You have either done it, or had the greateſt ſhare in doing it, or not hindered it when you might; you ſeek your own, and not the things of God, God forgive you: why do you not imitate Saint *Paul*? *Be ye followers of me, as I am of Chriſt*; if he had erred that way, (which he could hardly do) yet he forbids to follow it; and muſt we follow you, when you command things contrary to Chriſt? But great is your *Diana*, and you voyce her high up; ſhe is (for all your roaring) but an Idol, ſhe cannot ſtand, ſhe is falling, ſhe is falling. Our Saviour ſays, *He that is greateſt amongſt you, ſhall be the leaſt*; and he that is leaſt among you in the Clergy, would be greater then the Civil Magiſtrate, if he could: Oh the ambition of the Prieſthood! (Read the Prophets of old againſt the Prieſts: and is not the Prieſthood of theſe times worſe? compare them together.) What *Aaron* before *Moſes*? it was not ſo of old: Nor will God ever have it ſo, where his Spirit governs. The *Luciferian* Pride, Ambition, and Covetouſneſs of the Clergy, is not the leaſt quarrel God hath with this Nation; what will you ſay, or anſwer, When God comes to make inquiſition for blood? where is the *Urim* and *Thummim*, (in *Aarons* breſt-plate it was) purity of Doctrine and Integrity of Life? I fear, it is not to be found in your hearts, in your Doctrine, nor Life. Open your eyes, the time is yet, Repent and amend: Great would be the joy in Heaven for ſuch ſinners, more then for any; and great would your glory be here, and hereafter. *Return, O Shulamite, return, return*, and be not aſhamed to do it: Your example, on all hands, I am perſwaded, (if ſincere) would ſtrongly build us up in a better way: A worſe then you have taught us, and a worſe then we are in, out of hell, is not. If the Apoſtle ſay, *Contention, ſtrife, debate*, is *carnal, earthly, divelliſh*; What is Plundering, Murdering, Raviſhing, Robbing, and Confounding? How can a man of God appear in a Pulpit, and not Preach, and ſpeak againſt it, pray againſt it, print againſt it? and lo, you have done the contrary: Shall I praiſe you? I praiſe you not. God forgive you, with my ſoul I beg it.

To conclude, for Gods ſake, inform me, I am a poor weak man, What warrant in Religion to Faſt for ſtrife, and to give thanks for Victories, and ſhedding blood? (both ſides, King and Parliament have done it: God have mercy on them for it.) How can you approve of it, ye ſons of *Levi*? Look into your Conſciences, (thoſe Glaſſes which will not, cannot flatter;) and ſay, How comes this to paſs? Where are you? O God, That I a poor ignorant man, am forced to tell you, and the world this! Amend, and that ſuddenly, Preach love, and practiſe it; *Bleſſed is that ſervant whom his Lord when he comes ſhall finde ſo doing*; or as the ſin now lies at your door, and the whole Kingdom, it is to be feared, will curſe you for it: ſo a heavy, and ſad, unexpected puniſhment here, and hereafter, muſt happen to you, without Repentance; which God grant, and is heartily prayed by

Richard Farrar.

To

To the Right Honorable

Thomas Lord Fairfax,

Captain General of all the Forces Of the PARLIAMENT,

And to the Lievtenant General, and to all the Commanders and Officers, and every Souldier in the Army.

NExt to His Majeſty, the two Honorable Houſes of Parliament, and the Clergy; I preſume to make my addreſs to you, The ſons of *Mars*; I would I could ſay, The ſons of Peace. That which I aym at in this my Diſcourſe, (with a peaceful mind, God knows, not wiſhing ill to any man, but deſiring to have peace with all men) is, to perſwade you, (in whoſe hand the power of the Sword is) that you would remember you are Engliſhmen; that we have one Common *Mother*, (the Kingdom wherein we live) whoſe bowels are dayly ripped up by this bloody unnatural War. When the Soldiers, in the New Teſtament, demanded of *John*, *What ſhall we do?* he ſaid unto them, *Do violence to no man, neither accuſe any falſly*; *and be content with your wages*: If any Soldier now, high or low, Commander or Officer, ſhould demand of me what he ſhould do, I ſhould firſt anſwer him as S. *John* did: but in

regard you are Chriſtians (which thoſe Soldiers were not, nor Jews neither, but Romans) I ſhall take the boldneſs to ſay much more then S. *John* did there to thoſe Soldiers, and yet no more then our Saviour left in Command. For your Pay, to begin there, God forbid you ſhould not have it at the full, and that quickly; You have ventured hard for it, body and ſoul: My former *Expedient for Peace and Safety*, expreſſes my deſire in that; As for Liberty of tender Conſciences, I wrote it not out of Fear or for Flattery; but what I did, and do, believe, ought to be: But I muſt profeſs I am infinitely afflicted to ſee the high calamity (like to be greater) which by a moſt bloody inteſtine War this poor Kingdom groans under; and fain I would find an Expedient for it, at leaſt I would ſpend my poor talent, to make ſome ſtop of this great iſſue of blood: And therefore I take this boldneſs to ſpeak to your Excellency (the General,) and all ſubordinate Officers of this great Army of the Parliament, (not leaving out all thoſe, who have been, and now are in Arms againſt you,) for my diſcourſe is to all; but my chief aym and hopes are in you: for I am perſwaded it is in your power, next to the King, under God, to procure a ſudden Peace, (if you will have it the right way, who dare oppoſe it?) and ſo ſuddenly to ſtill the raging and furious fire of this moſt unnatural War. If you will but practiſe that leſſon (which I have dictated to his *Majeſty*, the two honorable Houſes, and the Clergy) of *Self-Denial*, how examplary will ye be to all poſterity! and how well will it become you, in the midſt of all your ſtrength and power, to decline it? I mean not to lay all down inſtantly, and let your enemies (who, God knows, I beleeve, are far from deſiring peace the right way) cut your throats or ſubject your ſelves to them: it were folly in you to truſt them, and wickedneſs in me ſo to counſel you; but you to begin firſt (though more powerful) and to deſire Peace, and endeavor it: If therefore you will begin [as I ſaid] with *Self-Denial* of all *Self-Intereſts*, be it honor, or profit, or what ever it be, Peace, I think, may be eaſily obtained: Why do we fight, kill, and ruine one another? Are not we brethren? May not Treaties end it better then the Sword? Remember, I pray you, what *Abner* ſaid to *Joab*, *Shall the Sword devour for ever? Knoweſt thou not that it will be bitterneſs in the end?* And God ſaith, *He will not pardon innocent blood*; and I am ſure, there can be no War where many Innocents [yea thoſe that know not the right hand from the left] do not ſuffer: God will not be anſwered by your ſaying, It is the inevitable fate that accompanies War,

it

it cannot be avoyded: The queſtion will then be, Who bid you go to War? S. *John* bid you, *Do violence to no man*: and Chriſt he comes but a very little after the *Baptiſt* with *Forgive your enemies*, Away, ſaith he, with *an eye for an eye, a tooth for a tooth*, &c. (that is, wrong for wrong:) *Bleſs them that curſe you* &c. And ſurely it were the beſt Chriſtian Courtſhip to appeaſe all differences by Peace: *The blood-thirſty man*, ſaith the Scripture, *ſhall not live out half his days*: and if he do grow old in blood here (as few do) yet *ſhall he never ſee the Lord in the Land of the living*, unleſs he get it with a hearty repentance; and what hope can he have that dyes in a battel, killing, and killed? whoſe ſoul in the inſtant of ſeparation, is wrapped and enveloped with rage, revenge, blood, horror, and height of fury againſt his oppoſite; (as the body, for the moſt part, at the ſame time, is environed with dreadful ſounds, howlings and ſhriekings, with fire and ſmoak, the very Emblem of Hell it ſelf.) And what ſayes our Saviour: As the Tree falls, ſo it lyes: I would to God, every ſouldier would think of this hourly, and beleive it ever: Suppoſe, I pray you: A common drunkard (whoſe practiſe it is dayly ſo to be, dyes drunk, by a fall or other accident, as we have had many ſuch fearfull examples;) doe, or can you in any charity hope well of ſuch a ſoul? ſhall he be received into the everlaſting joyes? the like of Adultery or fornication (I ſpeak of a common adulterer and fornicator) whoſe God is his luſt, who dyes in the arms of his Dalilah, can you hope well of him? I am ſure it is a high preſumption ſo to ſpeak: ſure I am his caſe is Fearfull, and by the Rule of Scripture we may be bold to judge no hapineſſe could arrive that ſoul ſo dying. The Caſe is the ſame with thoſe that dayly fight battells (nay, who long for it if but a little retarded;) if war be unlawfull, (I diſpute it not, I take it for granted:) and I am ſure by the new Teſtament utterly condemned: Now, if ſo, he that dyes killing, and killed (as I ſaid before;) what a moſt miſerable condition is that ſoul in? for their works, good or bad, follow them, ſaith the ſcripture: doe they ſo? in what a ſtate then is that ſoul in, dog'd and clog'd with ſuch deeds of darkneſſe before, at, & after the expanſion of it? what time is there of repentance, when the outward man is in ſuch a Confuſion and horror? for battells afford not many quiet and calme ſlumbers. Sure I am, he that is lives by the mercy of God moſt ſtrictly, & with S. Paul mortifies himſelf, and *dyes dayly* to the world; yet ſuch a ſoul works out it is ſalvation with Fear & Trembling, and finds it (not too) ſcarce well prepared for its ſeperation. Judge

then ye Men of war. E. Contra. Remember for Gods sake, for your souls sake, what our Saviour saith, Matth. 24.48. *But if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants &c. The Lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with Hypocrites; there shall be weeping, and gnashing of Teeth.* Our Saviour denounceth all this woe, but for smiting of a fellow servant: what would he have said, of Plundering, Murdering, Ravishing, utterly ruining the poor, the Fatherlesse, and the widows? This is violence in a high degree: and how Guilty the Souldiers of this land, (on both sides King and Parliament) have been in all this seven years war, I leave to God to judge; and those to lament it, who have seen and felt it. I know well the common question shall we stand still, and have our Throates cut? I say not so I know offences must come: [Christ says it] but he likewise saith, *woe be to them by whom offences doe come:* And the Apostle sayes, *have Peace with all men, if it be possible;* he doeth not for all that add, but if you cannot have Peace Peaceably, fight, kill, &c. O no, he could not preach such a doctrine: how easily were it to spend sheets of paper to prove this by very texts of Scripture, *viz.* the unlawfulnesse and wickednesse of war. [yet I am no Anabaptist.] Are the works of war from the Principles of light and love, if so, well and good, happy your souls; if not, and there be self-interest in it, Pride, Malice, Rage, Revenge; ill, yea ill indeed is it with your souls without Repentance; [& no man repents who forsakes not the evill wayes.] I am sure those works come out of the Principle of Fire and darknesse, out of Hell it self. And *such a people, such a God.* saith the Psalmist. His servants ye are whom ye obey: *with the froward thou art Froward, and with the holy thou art holy*, saith the Psalmist, speaking of God: God still. But God in his Excellency is Love *1 Joh. 4.* saith the Apostle, *he Love:* and for certain the Children of God are the sons of Peace. *My Peace I leave with you*, was our Saviours Legacy: To conclude, no man, I say, no Man must doe evil that good may come of it: and I am sure, our war for these eight years hath done no good in Church or state; [though God knows but where a True Church is, and we poor subjects can at the present scarce discern where the state is, involved on all hands with miseries and ruines:] And for any man, be he Emperour or King, State or Republick, I am confident the sin as great, yea greater then great in the eyes

of God, to begin a War: and if the hearts of such were searched (as God can, doth, and will.) it would be found, it is *Self-Interest*, let them plead and say what they will; and to fight for *Religion*, for *Reformation*, be they who they will, they have no true *Christian Religion* in them: *Religion*, by all Kings, since Christs time, hath been made but the stalking horse, to catch up their other ends in the world: *Without holiness no man shall see God*: Is there holiness in War? *be not deceived, God will not be mocked*. Let the Souldier therefore lay by all *Self-Interest*; in your Declarations you have professed it, and seek the *Peace of the Kingdom*, the setling of the *King* in his just Rights, Him and his Children, the Parliament in their Privileges, the Subject in their true Liberties from Tyrannical Government, and Arbitrary too; You have promised it, do it; and the *King*, I believe, is ready to perform his part: but do it by Love, by Peace; and God shall bless you, and you shall find rest to your souls: but if you proceed to do it by blood on that you will have a Peace of your own moulding: I pray remember your own words, *p.* 4. nothing more abhorring to you then a new flame of War: I fear, that will not discover the practise of *Self-Denial* to be yet embraced of you; and had you all your desires for this world, (as I am confident the Souldiers profession, Kings and Subjects, have rarely, or never obtained their hopes, the reason is, the blood that is by them spilt, which God abhors:) Look upon the *King of Swede*, see his end, kil'd in a Battel, by one of his own side, it is thought; and see yet how his people fare, and what rest have they, or when are they like to have any?) Yet *what shall it profit a man*, saith *Christ*, (beleeve him ye men of War) *to win the whole world* (thats more then a Kingdom) *and lose his own soul*? I speak to all who adore and dote on that Heathen God, *Mars* (War,) rightly interpreted according to the Dialect of the Holy Ghost, by the Apostles, in divers places, the very Devil himself. *Now the works of the flesh*, saith S. *Paul*, Gal. 5.19. *are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revelings, and such like; of the which I tell you now, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law. And they that are Christs, have crucified the flesh with the affections and lusts: If we live in the Spirit, let us also*

walk

walk in the Spirit: Let us not be desirous of vain-glory, provoking one another, envying one another.

You have held out Reformation in Church and State, take heed of Deformation in both, or rather utter ruin of all: where is your Commission to proceed in blood? *Learn of me,* (saith Christ) *for I am humble and meek*: Is there meekness in War? *He that taketh up the sword, shall perish with the sword,* (saith Christ.) I know well, he once asked his Disciples for a sword; he was answered, there were two; he said it was enough, and perhaps thought it too much; he did not bid them use it, nor did he ever make use of it, or command it, but the contrary. You are Subjects, as well as I am; remember you are so: and you are (or were) Servants also to the Parliament, who employed you. Act both parts according to *Reason* and *Religion*, and then this bleeding Kingdom shall ow no small share of its happiness to you; but if you fail to do it, assure your selves the end cannot be good: *Love is the fulfilling of the Law. Now the God of Peace, and the Peace of God which passeth all understanding, keep your hearts and minds in the Fear and Love of God, &c.* So prays he, (that beleeves no man should dare to say the Lords Prayer, *Forgive us our trespasses, as we forgive them that trespass against us*, if he wash his hands in the blood of another, by War.) Who is,

My Lord,

Your Excellencies

most humble

Servant

Richard Farrar.

TO

TO THE
RIGHT HONORABLE
THE
Lord Major,

The Right Worſhipfull the Alder-men, the Worſhipfull the Common Coun-ſel, and every Free-man of the Citie of

LONDON.

THis great *Metropolis* of yours, lifts not up her head ſo high, but that [naving ſo boldly adventured upon the Clemency of his Sacred Majeſtie, the patience of the two Honorable houſes of Parliament, the Freedom of my ſpeech to the Clergy, the high prieſts, Scribes and Phariſees of this Kingdom; and the hazard of diſtaſting the Army: An Army, and ſuch an Army, as hath made your proud walls ſhake at the very ſight of it, and for ought I know, or you either, the earth-quake not yet paſt] I may preſume to crie aloud in your gates, and to proclaim in your ſtreets, that if any citie in the Chriſtian world, had need to be ſummoned to *Self-Denyall*; It is this great citie: whoſe Inhabitants were grown ſo proud with proſperity, that they ſaid in their hearts at leaſt, (and too much expreſt it in their words and actions) as Babylon did, Revel. 18. 7. *Shee ſaid in her heart, I ſit a Queene, I am no Widow, and ſhall ſee no ſorrow, therefore ſhall her plagues come, &c.* And did not you, eight or ten years ſince, ſit as a Queen, in your bed of State and reſt? but lo, Al-

mighty God brought war into your gates, and the ſword into your Stately Palaces: and your young men felt it: you made but a ſport of it at the firſt, you courted the ſons of Mars, and you diſcovered all your wealth unto them (as Hezekiah did to thoſe that were ſent from Babylon, read the place, the 20. Chapter of the ſecond of Kings, beginning at the 12. verſe, untill the 20. I pray God, it have no alluſion in time to your citie;) and now after ſeven years Apprenticeſhip, are you not weary? would you not be made free? Remember thoſe dayes of peace, when every man did eat of his own vine, and ſate under his own fig-tree: did you make good uſe of it? no: you grew wanton with eaſe, and proud with folly, and therefore God ſent war amongſt you: your hearts were alwayes various from the wayes of God, and therefore God ſuffered you to be diverſly minded, to make way for your deſtruction; and now at laſt, for your wickednesſe, hath ſuffered the ſpirit of giddineſſe and diviſions, to be even in the midſt of your citie, yea in every corner of it; and it is juſt with you: for you were ſo far from *Self-Denyall*, that you denyed your ſelves nothing you had a mind to; (I paſſe by the exceſſe of pride in apparell, like Princes rather then Apprentiſes; and for Gluttony and Luxury, the world could not match you: I ſay nothing of your Epicuriſme every way, with your neglect of the poor that dayly beg'd at your doors.) I ſpeak not this to all: I am confident, God hath a Remnant in this Citie, who ſerve him moſt faithfully, and who are not onely free from thoſe ſins, but dayly lament them in others; who ſtand in the Gap; and for whoſe ſake this Citie hath ſtood ſo long, and doth yet ſtand: Great hath been your *Diana* of profit, and you have ſacrificed ſo long at her ſhryne, out of hope or fear; that if God open not your eyes, and that you ſuddenly repent, your deſtruction is at hand: Go into *Self-Denyall*, or you ſhall have no peace: lay aſide all private and ſelf-intereſts, that of the Publicke Faith, diſburſements for Ireland Biſhops Lands, Exciſe, Cuſtome houſe &c. and repent; nor upbraid your forwardneſſe at the firſt to help on the work, had it been holy and pious: The end ſhews plain [now] and it did long ſince appear, you did it for your own ends; it was fear or hope of profit put you on, not the Zeal of Gods Glory, the Honor of the King, or the good of the kingdom: [I ſpeak not this to all, but to the moſt; and chiefly to thoſe, whoſe private intereſts, engage them, now, ſo hotly in the progreſſe of a war; that the whole Kingdom is in hazard of utter Ruine:] look into your own hearts, and ſay, how true or falſe I ſpeak: if true,

make

make good uſe of it, that is, repent and amend; and that not with caſt down looks, but humble hearts: You petition for Peace, it is well, (ſo you did once for War, God forgive you,) but do you deſire and pray, that God will give you Peaceful minds one towards the other? Do you endevor it? Have you not (like the reſt of the world) Peace in your mouths, War in your hearts? (I wiſh I could forget, that not many years ſince, you cryed one day, *Hoſanna*, and *Crucifige* the next:) If ſo, you cannot proſper; deceive not your ſelves, nor be you deceived by others, that miſguide you: pray to God to open your eyes, you are blind, (your wealth blinds you) you cannot ſee where your ſafety lies: Not in your ſelves, not in your ſtrength, (that is already proved,) not in your wealth, you do but hoord it up for others, unleſs God give you open and repentant hearts; your ſafety lies in your *Self-Denial*, and in your ſuffering, not your doing; away with all warlike and bloody deſigns, you will be loſt here, and for ever, by them; add not to your former evils, blood to blood; there is no ill ſo great which you are not guilty of; you have done like the reſt of the Kingdom, or rather you were their example: You have ſought your own, and not the things of God; nay, you have fought for them more then once. And now it is juſt with God, to leave you a prey to your enemies. Yet let me tell you, your greateſt enemies are not only within your walls, but within your own breſts: It is your Treachery to God, and to ſome body elſe, hath betrayed you to hourly fears: You look down to the earth, you grovel there; lift up your heads, lift up your hands too, but chiefly lift up your hearts to God, from whom alone muſt come your ſalvation: Do all you can for Peace, in a godly way, not by plots and ſtrife: *We muſt not do ill, that good may come of it:* This City hath a great account to give, when *God ſhall make inquiſition for blood.* There is no worldly Counſel, meer worldly, can do you good: God alone muſt do it, by turning your hearts to him, and to your lawful King, and in your love to your fellow Subjects; but add no more blood to blood. The *Militia* of good conſciences, is better and ſafer for you, then al your Arms, or the Army, if it were yours; in the day of Trouble you will find it ſo: If there be any means or power in you, by Prayers to God, Petitions to men, or the opening of your purſes in a peaceful way, to procure Peace; forbear not to do it. *Sero ſapiunt Phryges.* Do it, and that quickly, for Gods ſake, for the Kings ſake, for your own ſake, for the whole Kingdoms ſake, delay not to do it; and believe me, it is better to give willingly, what you may ſpare, then to have

all you have taken from you: and who can give you a better hope? No man can ſay, who will be the Victor (if Peace end it not:) You ſee a Forraign Nation come in already; and perhaps many of you laugh at it in your ſleeve, and rejoyce in it: Alas poor abuſed ſouls! Do you think you ſhall not be the Spoil, who ever is the Conquerot? Be not ſo ſottiſh: There is no party in Arms already, or like to come into Arms, belonging to theſe three Kingdoms, but hath juſt cauſe to upbraid and reproach you; and will certainly ruine you at the laſt.

Nulla Fides, Pietaſque viris qui caſtra ſequuntur,

Said the wiſe Poet, and a good Chriſtian knows it to be true; Buy Peace at any rate (but not with a drop of blood, take heed of that:) But firſt get *internal Peace* (elſe never hope for *external*) and then you are in the way to *eternal Peace*: And thus he prays you may do (who was the Son of a Citizen of the beſt rank & quality, and bred up amongſt you) and heartily wiſhes, and would endevor, to his power, for the Peace and welfare of this honorable City; to whom he profeſſes himſelf (though no Freeman of it) a Servant in a peaceful way, and ever will be, whileſt he is

Richard Farrar.

THE

THE COVENANT OF THE PEOPLE OF ENGLAND

One with another.

I *A. B.* Do here in the preſence of the bleſſed Trinity [*God the Father, Son, and Holy Ghoſt*] profeſs to all the world, and that without any Equivocation or mental Reſervation; that I now do, and for ever will, forget and forgive all kinds of offences againſt me, either in word or deed, and committed by any of my fellow-Subjects of *England*, and contained in the Act of Oblivion, from *Anno.* 1648. to this preſent day; and this of my own free will and deſire I do, that all my fellow-Subiects may ſee and behold the Candor of my Heart; and I do here bury in the grave of Oblivion all things contained in the Act of Oblivion not deſiring to remember it, and vow never to revenge it. So help me God, and the Contents of this holy Book: and this I confirm by taking the Sacrament.

TO THE

VVhole Kingdome OF ENGLAND,

And to every particular Subject therein.

IN order to the Peace of this Kingdom, I publiſhed my firſt *Expedient*, for the Peace and Safety of all the People of *England*: I refer my ſelf to the world, to judg, whether better ſecurity can be had or hoped for, then is contained in that *Expedient*; and in His Majeſties Covenant ſet down in this Book: I have (you ſee) finiſhed a ſecond *Expedient for the King*: But I deſire the whole Kingdom not to miſtake me, (at leaſt, all that ſhall read it,) as if I, in the leaſt, intended that either the Offers which I have ſet down, from the King to his People, or his Demands from them, ſhould ſtrictly be inſiſted on in this great work. [Far be ſuch a preſumptuous thought from my heart.] No, they are only heads of a few, (ſuch as in my poor apprehenſion might uſher in more from His Majeſty, as doubtleſs, he will offer and perform all that he can for the good of his People,) and otherwiſe I intended them not. It will appear to the whole Kingdom, that His Majeſty begins with *Self-Denial*: Read his ſecond *Peace-Offering*, [and paſs not over the firſt, which he offered to you all, 1640.] And I faithfully believe, that for the good of his People, he will, yet, deny himſelf more then ever any King did: In the name of God try him; but

but ſtill remember, he is your King; and forget not that ſaying of *Solomon, Fear God, and honor the King*; and *give unto Cæſar that which belongs unto Cæſar*, and *Cæſar* will give you more, rather then leſs, then belongs unto you. If the whole Nation, now, will but imitate the King, and begin with *Self-Denial*, (without which there can be no *Peace*, no *Religion*;) How happy ſhall both Prince and People be! If you are not ſo minded, (chiefly thoſe who ſit at the helm,) do you hope for Peace by a bloody War? Let no man tell me, Peace is the end of War: Be not deceived, my beloved Countrymen, if you keep your old hearts, of *Self-Intereſts*, and proceed on to a new War, you will find the greateſt deſtruction that ever Nation did: For, as *there is no Peace to the Wicked, ſaith my God*, ſo there is no holineſs, but helliſhneſs in War. The Apoſtle tels you, whence ſtrife and contention proceeds, *from below*, ſays he; and do you expect a bleſſing upon War and blood, from above? That any man ſhould dare to blaſpheme God ſo highly, to pray to God to proſper him in his bloody undertakings, (daub it over with what ſpecious pretence of Priviledg or Liberty you can;) what doth that man leſs, then pray to God to bleſs the actions of the Devil within him? Blaſphemy worthy the rearing of garments, and for which God will (amongſt other ſins) ſorely viſit this Nation.

The King muſt, if he will proſper, begin with *Self-Denial*, (and that to ſome purpoſe too;) ſo muſt the two Honorable Houſes of Parliament; the Clergy ſhould begin to all the Kingdom, they have moſt need, (I will not ſay they are the moſt backward;) The Army, great as it is, is under the power of the Lord of Hoſts; and (as they have long ſince in their Declarations promiſed it) God he expects *Self-Denial* from them; if not, he will one day deny their entrance into the Eternal Tabernacles of Reſt, prepared for thoſe only that deny themſelves: Thoſe bleſſed Manſions are not to be purchaſed, but by ſtorming of them with *Self-Denial*: Our Saviour ſaith, *The Kingdom of Heaven ſuffereth violence, and the violent take it by force*; (I hope no man thinks Chriſt meant by force of arms, by killing, plundering and ruining the bodies and ſouls of men, women and children;) ſure it was meant, by the violence of the good Spirit of God, moving in the hearts of his peaceful Children, the earneſtneſs of whoſe ſouls is ſuch, in reſiſting and oppoſing the *deeds of darkneſs*, and *the fiery darts of the Devil*, which is in them, in the old *Adam*, that they have a dayly ſtorming, combat and ſtrife, with all violence within themſelves,

to

to dispossess the old *Adam* of his strong hold, and then the Kingdom of Heaven (so much as it can be in this life) is gotten and obtained; for he that gets it not here, shall never possess it hereafter; *as the tree falls, so it shall lie.*

The Clergy also must go into *Self-Denyall*, my discourse to them tells them no less; And lastly, you the whole Kingdom (under whom the four last are comprehended) must likewise go into *Self-Denyall*: For all of you in General all (I exempt not my self) have and do abound with all sorts of sins, yea with the greatest sins, and particularly that of Blood, a fearfull and a crying sin; which how you will answer, *when God shall come to make inquisition for Blood*, I know not: how will you answer it, you bloody Subjects of this bleeding Nation, who joy and delight in Blood and Revenge, who regard not the cryes and the Teares of those poor Innocents, which your swords make Widows and Orphans? whose cryes (yet) ascend up into heaven, and must (without sudden repentance) bring downe a most unheard-of judgement upon this Nation. For you the Subjects of this land (who are not Souldiers,) are equally guilty, in your willing Contribution to both sides: and how many of you are ruined by your own party, to whom you gave assistance? And it is just with God, it should so be: A Land so defiled with Blood, that professed such purity of Christianity, and hath practised on all hands, the most horrid and barbarous Acts that ever were read of. The Father against the Son, the Son against the Father, &c. And doe you expect Peace; by going on in Blood? beleeve no Minister, that preacheth War, lawfull: (Read my Epistle to the Clergy;) when they preach such stuff, that's some of the leaven which those Scribes and Pharisees mingle with their other good Doctrine, and so spoile the whole Lump.

Alas! did they not mix some good things with the bad, who would come neer them? Christ taught the contrary, viz. *Love one another*, (by suffering, never came ill, but much ill by resisting) beleeve Christ, and follow his precepts and example: he that teacheth you other, is an Antichrist. This Kingdom is highly guilty of all the sins, that all the Prophets denounced judgements against in the old Testament, *Israel, Judah*, or any other Nation. I shall not need to name them: Prov: 6. 17. *God hates hands that shed innocent blood.* Psa. 59. 7. *Their feet run to evil, & they make haste to shed innocent Blood, their thoughts are thoughts of iniquity, wasting and destruction are in their paths, the way of peace they know not, &c.* read on to the end of the 15. verse: and behold, the Pro-

phet

phet ſpeaks what we with our eyes have ſeen, and do ſee daily acted by Authority, on both ſides, in this miſerable Land: And now, as if that it were not enough that the Land hath been made drunk with our Blood (and God knows, how much innocent.) The other Element of Water, the Sea, that muſt be died of a bloody Colour [Preparations on all hands:] And for that ſin of oppreſſion of the poor and innocent, never the like that hath been on both ſides within theſe ſeven years, and yet is. In a word the crie of the ſins of this Kingdom is gone up to Heaven, like that of Sodom and Gomorrah, & without ſudden repentance, we muſt expect the like plagues: had there not been, and were there not ſtill, ſome righteous *Lots* amongſt us, ſure we had been deſtroyed long ſince; and when thoſe righteous Souls dye away or depart, Gods wrath will ſuddenly raine done upon us, (without Repentance) to our utter Confuſion: Repent therefore and that ſuddenly, and (as I ſaid before) go into *Self-Denyall*: be quiet, let no man force you to fight on either ſide, (much leſſ be forward to go your ſelves, as too many have done, and paid dear for it.] Pray, but fight not, fight againſt your luſts and worldly corruptions, againſt all ſelf-intereſts whatſoever (that's *Self-Denyall*) and then all will be well: the Peacefull-minded, their prayers, with the Widows and Orphans, if they prevaile not with God to turn the hearts of the wicked, ſhall at one time or other, prove of ſuch ſtrength, that like the Angel that deſtroyed the hoſt of *Sennacherib* in one night, ſo ſhall Gods Judgements find, hunt out, and deſtroy the wicked out of the land, who hate the Children of Peace [and laugh at them;] for the Children of God, are the Sons of Peace.

What would you have? would you have a King, a good King, & the beſt of Kings? and would you have Peace? Behold, he brings you the Olive-branch of Peace by his *Self-Denyall*: he denies, or will deny himſelf, for your good, as never King did: [were the beſt of you a King, it would not be found an eaſy thing; you are Subjects, and yet you cannot part with your petty private Intereſts, Molehills to the Mountains of thoſe of a King:] Look upon the *Kings Picture of Mercy and Love*, in my firſt Expedient, and upon his Covenant in this tract: you are equally ſafe with himſelf. [A better ſafety then the Militia,] Look every Subject into his own heart, for I write to all,] and deny himſelf but half as much for a Subject, as the King for a King; and I dare ſay, we ſhall have Peace, a bleſſed and a happy Peace, a Pious Peace, [away with a Politick Peace, it will never hold.] we ſhall have a Confident Peace on all ſides; away with a Jealous Peace,

a diſtruſted Peace. Think of no Peace but what comes by the ſecurity of *Self-Denial*, on all hands: it is above all your *Militia's*, and caſts down all Malice: If no Peace muſt be, till the fearful hearts and guilty conſciences of all men be ſatisfied, then we muſt never look for Peace. In what a condition are you then in, O ye Inhabitants of this Land! I write unto you all: Conſider of it. And let thoſe men be branded to all poſterity, who will take or receive no ſecurity, but what is beyond all hiſtory or example, [as this truly is] nay beyond all reaſon, and thereby render themſelves the progeny of *Cain* himſelf: I ſay once more, Conſider of it.

To conclude, if ſpeaking truth to his Majeſty, to the Parliament no lye, to the Synod orthodox Divinity, to the Army what Chriſt himſelf preached: to the City, what their own Conſciences know to be true; and to [you] all the Subjects of the whole Kingdom of *England* (I except none) what you are, moſt of you, highly guilty of, even by the very Word of God; I ſay, if This be Treaſon, I am a Traytor, a Traytor againſt all, and let me ſuffer for it; but let my Tryal be at the Judgment-ſeat of Love, at the Bar of the New Teſtament, my Saviour my Judg, the Apoſtles my Jury, and then proceed, I fear not: You have all of you (King, Prieſts and People) purſued your own ends, your *Self-Intereſts*, and you muſt caſt away your *Babyloniſh* garment and wedg of gold; or God, who can do it, will ſpue you all out, and give this Land to a more deſerving People; [Not the Scots or Iriſh; alas! their Graves muſt be digg'd before your Funeral be fully ſolemnized,] or perhaps to ſome of your poor innocent babes, who are not old, like you, in ſins and iniquities; they may perhaps partake of that bleſſed Peace, you would, but cannot have, ſo long as you wilfully reſiſt God in your abominable ſins of Malice, Envy, Revenge, Hatred, Blood-thirſtineſs, Covetouſneſs, and that which is the Center of all, and contains all the miſchief that is, *Self-Intereſt*: the only venom that hath of late years poyſoned this goodly and once flouriſhing Kingdom.

Chriſt denyed himſelf, who ſhould not? The King denies himſelf, and you will not. Oh beloved Countrymen (I ſpeak to the whole Kingdom, I wiſh every Ear heard me,) look your ſelves in this glaſs that I have here preſented you with: it is not of ſo pure a chryſtal as it might have been made, but it will ſhew you plainly the uglineſs of your painted holineſs, and rotten-heartedneſs to God, your King and fellow-Subjects

ſects; that ſo by a true Repentance [forſaking the evil and doing the good] you may come to a ſight of your grievous ſins, of Gods infinite Mercy, of your Kings abundant Love, and your own future happineſs, which is unceſſantly prayed for at the hand of God, by

The greateſt Sinner of you all, yet ready to ſacrifice himſelf for a ſafe and wel-grounded PEACE,

Richard Farrar.

Errata. *Page 6. line 7. read* fought *for* ſought.
Pag. 29. l. 36. read that lives.

FINIS.